

Meaning in use

Occurring 61 times it is strictly speaking the utmost point of something (Psa. 139:9). It is in the sense of 'end' that =

- The salvation of God saving people even if they cry out at the very last moment (Deu.4:30).
- The end of a set period of time such as a year (Deu.11:12).
- The last days of a persons' life (Gen.49:1; Num.23:10; Job 8:9; 42:12; Pro.5:4, 11).
- End of a nation (Num.24:14, 20; Deu.31:29; 32:20; Eze.38:8).
- The judgement of God (Psa.37:37, 38; 73:17; 109:13; Jer.12:4; Amo.8:10).
- The last / latter days (Isa.2:2; 46:10; Jer.23:20; 30:24; 48:47; 49:39; Eze.38:16; Hos.3:5; Mic.4:1).
- It also lends itself to being used to describe an eternal destination (Proverbs 24:14 and 24).

Space for thoughts

Sovereignty matters

- The term 'sovereignty' is not a word that is specifically found in either Testament.
- The idea however is widespread.
- A working definition for the sovereignty of an individual would be:

The quality or state of being the sovereign, having supreme power or authority.

- King or King of kings is a common appellation for God (Psa.44:4; Rev.17:14).
- The paraphernalia of monarch is also attributed to him
 - o Throne (Psa.9:4; 11:4; 93:2; Isa.66:1 cf. Heb.8:1)
 - o Scepter (Psa.2:9; 45:6 cf. Heb.1:8)
 - o Crown (Isa.28:5;)
- The crown is usually a reference to the royal status of the people (Eze.16:12; Zec.9:16), who themselves are described as the crown of God (Isa.62:3)
- The crown is also seen to be on the head of the Messiah in the OT and specifically Christ in the NT (Psa.132:8; Rev.14:14).
- The Hebrew title, *El-yon* (עֲלִיּוֹן) means 'the ascended one' and is often rendered 'Most High' (Gen.14:18; Psa.57:2; 73:11; 78:35; 107:11) as Psalm 97:9:

For you, YHWH, are El-yon over all the earth; you are exalted far above all gods.

(Psalm 97:9)

Jeremiah 29:11

Take 5 minutes and discuss with the person next to you the differences between the translations and what impact if any these differences could make.

Word 6: מחשבת (*Machasheveth*)

For I know the texture that I have woven over you... a tapestry (intricate cloth).

The first word of note is the one rendered thoughts or plans though it is more accurately rendered texture/ tapestry here. It comes from the word תָּעַב which follows and is also often translated as thoughts or plans though here it is best understood as woven.

Meaning in use

- The word can mean particularly cunning or intricate thoughts
- In the book of Jeremiah, with God referred the potter at the wheel (Jer.18) and elsewhere in the prophetic material as a weaver (Isa.38), the more natural rendering is perhaps preferred.
- Weaving the intention elsewhere (Exodus 26:1; 35:33, 35).
- Impact = provides a suitable metaphor of the weaver and the texture in his hands as he makes his tapestry. There is absolute control and a clear intention behind the weaving.
- Underlines the intent in the Hebrew that here we have no mere plans or notions. We do not have a vague hope going forward into the chaos; each strand has been carefully chosen and put in its right place to make the tapestry or fabric that the weaver intends.
- A helpful analogy to understand the sovereignty of God as it is described in the OT?

Word 7: שְׁלוֹם (*Shalom*) An end to suffering

Shalom– Normally rendered 'peace' this is where the notions of prosperity originate. It is better understood as a sense of being complete (Lam.3:17). It is the antonym to suffering or calamity and can be used as a contrast to evil (Psa.34:14).

Meaning in use

A common term (used 236 times), it can mean:

- Being well having been sick (Gen.29:6; 2Ki.5:22),
- A sense of good accord between people (Gen.37:14; 1Sa.20:7)
- The peace found in death (Gen.15:15; 2Ki.22:20; 2Ch34:28
- Prince of Shalom (Isa.9).
- End of suffering/ post-judgement (Psa.37:11, 37; Eze.34:25; 37:26).
- In the context of the exile brought about through the failures of the people, the promise of *Shalom* is striking and beautiful.

Word 8: תִּקְוָה (*Tiqvah*) Expected/ 'expecting'

The word is often used to describe an 'expecting', though usually desperate and often in vain. It has connotations of pregnancy and of the hope in a future beyond immediate danger and pain.

Meaning in use

The word is used 34 times (Job x 12) and at a literal level means a thread or cord (such as Jos.2:18, 21).

- More commonly used to convey a sense of desperate longing (Job 6:8; Psa.9:18; 62:8)
- Vain hope (Job.8:13; 14:19; 27:8; Pro.10:28; Eze.37:11).
- A form of expectation (Pro.24:14).
- Used to specifically describe the hope in pregnancy or childbearing (Rth.1:12; Jer.31:17).

Word 9: אַחֲרֵית (*Achareeth*) at the end

Rendered in my translation as end it combines with the sense of expectancy. It makes the point that there is to be a time of pain, yet it is transitory. There is a sense by which this verse promises an end of the specific exilic destruction but with the use of *Shalom* and the ultimate sense of final end given in this term we have a promise of a future beyond this world that is free of pain.